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The Review of Religions

Edited by GHULAM FARID MALIK, M. A.

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful
We praise Him and invoke His blessings upon
His exalted Prophet.

" A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

HUMANITY'S GREATEST BENEFACTOR—MUHAMMAD

III

Under this heading we have dwelt, at great length, on the sacrifices of the Holy Prophet in the July and August numbers of the "Review of Religions." But our subject will remain incomplete if we failed to deal as fully and thoroughly with the sanctity and purity of his life and with his kind and benevolent acts. In the present article an effort has been made to throw some light on the Prophet's most immaculate and spotless character.—Ed.

Though a description of the sacrifices of a person (and we have fully dealt with the Prophet's sacrifices—Ed.) does, indeed, shed a flood of light on the sanctity of his life because sanctity is only another name for actions done sincerely and honestly for the weal and welfare of others and with a view to seek God's pleasure, yet we think it necessary and useful to describe a few additional facts while dealing with this aspect of the Holy Prophet's character. The following few important principles should never be lost sight of when dealing with this question.

The first thing to be taken into consideration in this connection are a person's own claims: especially when the character of a Divine Reformer is under review it is very essential to see whether or not he has laid claim to those things which are attributed to him. The Prophet's claim about his purity and godliness is quite explicit and unmistakable. In the Quran he is commanded by God to throw a challenge in the face of his detractors in the words :—

> "Tell these people (the Meccans), 'from my childhood I have lived among you, my whole life is before you, can you dare ascribe a lie or a deception to me; when I have been scrupulously honest and truthful in my dealings with men, how could I possibly act dishonestly in regard to God and claim to have received revelation from Him when I have not.'"

This very bold, emphatic and clear claim of the Holy Prophet was never contradicted, nor even disputed by his enemies which is proof incontrovertible of the fact that in their heart of hearts, the Prophet's adversaries were fully convinced of the purity of his life and the spotlessness of his character.

There may be given one more equally strong and incontestible evidence in support of this claim of the Prophet from the Quran and though it does in no way constitute an argument to prove the sanctity and holiness of the Prophet's life for those who do not believe the Quran to be the Revealed Word of God, yet it embodies an unequivocal claim about his holiness. The Quran says :

God addressing the Prophet says ;

قد نعلم انه ليحزنك الذى يقولون فانهم لا يكذبونك و لكن الظالمين بايات الله يجحدون (انعام $\frac{4}{10}$)

> "We know your enemies condemn you as an imposter and a cheat and look upon you as a charlatan and a liar, a seeker of power and prestige, of riches and dominion. You do not mind their abusing you; what distresses you most is the fact that these unfortunate people disbelieve in God's signs."

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Generally people are not so profoundly offended when their religion is attacked as when their own veracity is called into question or their own honour is assailed. But the verse quoted above depicts the Prophet in quite different colours. He is shown to be so selfless and regardless of his personal honour that he would not at all mind if his own character were impugned but what he could not bear was the denial and rejection of God's signs. That is to say the Prophet's grief was not for himself but for the sake of God.

Prophet's Own Testimony about His Sanctity

There is Prophet's own testimony about the purity of his life and though the testimony of a person about himself does not generally carry much weight but as it is given quite naturally and spontaneously it commands respect and leaves no alternative to a fair-minded person but to accept it.

When the first revelation came to the Holy Prophet, his wife Khadija took him to Warqa-bin-Naufal, to seek his council as to what the voice that the Prophet had heard in the Cave Hira meant. Warqa being a very learned Christian was conversant with the nature of Divine revelation while the Holy Prophet was not. The Prophet described to him fully and clearly how he had received the word of God, upon which Warqa said to him, "Your people will expel you from your native town; alas! if I were a young man then I would have supported you and helped you." On hearing these unexpected remarks the Holy Prophet said, in a tone which showed that he was not convinced that what Warqa had said about his expulsion by his people would ever come to pass, "shall they expel *me*", meaning thereby that the Meccans would never be so foolish and ungrateful as to expel *him* who was their most sincere well-wisher.

This evidence, though is Prophet's own testimony about himself, is incapable of being rejected by any sane and impartial person, given as it is so naturally and unaffectedly. In what perfectly innocent and child-like manner the Holy Prophet

exclaims, "Is it possible that my people will expel *me*, who is their well-wisher and sympathiser, whom they have so affectionately loved and respected and whom till now they have looked upon as Trustworthy and Truthful? Will they expel *me* whose sincerity and sympathy with them they have never questioned, who has cheated no one, injured no one?"

This description of his character by himself constitutes quite an irrefutable testimony of the purity of the Holy Prophet's life. He could not persuade himself even to entertain the idea that his people would ever expel him or there could possibly be any reason for them to do so.

His Wife's testimony

A man's wife is most intimately acquainted with every aspect of her husband's life and we believe that there could be no weightier evidence about the irreproachable, inapproachable and inimitable beauty of the Prophet's private life than the testimony of his wife. What adds very much to the weight and cogency of this testimony is the fact that it was not given before the public (in that case it could have been considered partial or at least affected) but in private and before only that person in whose favour it was given.

The Holy Prophet married in the prime of his life, at the age of 25, a lady 40 years old whose youth and beauty had considerably declined. A young man at this stage of life, is naturally prone to dislike such an alliance and if circumstances over which he has no control bind him into one, unpleasant disagreements are bound to arise subsequently as in such a seemingly unnatural union the inborn inclinations and natural propensities of both parties run counter to each other. The Prophet (peace and the blessings of God be upon him) was entrusted with his great mission exactly fifteen years after he had married Khadija. He was at that time 40 and Khadija in the neighbourhood of 60. The conclusion at which she had arrived concerning the Prophet's character after a very

close and intimate association of 15 years with him can be very clearly shown by the following incident. When the first revelation came to him in the Cave Hira and he was greatly perplexed as to what was going to happen as he did not consider himself deserving of this great divine favour and quite unfit to adequately discharge the onerous duties that were about to be imposed upon him he sought and found refuge from his mental perturbation in the comforting and consoling wards of Khadija who hearing of what had happened with him in the Cave exclaimed : " Be of good cheer, O dear husband. By Him in whose hands lies Khadija's life, God shall not disgrace thee nor destroy thee, for thou speakest the truth, dost not return evil for evil, keepest faith, and art kind to thy relations and friends, helpest the needy and the poor, and entertainst guests, and art the embodiment of all that is good. God will not let evil spirits overcome thee nor will He let you go out of mind. Verily, verily He has commissioned thee for the reformation and guidance of thy people."

This is the testimony of a woman who in her 40th year had married a very poor youngman while she herself was a rich heiress possessing great wealth and who after her marriage had transferred the complete mastery of her vast possessions to her husband and the testimony is in favour of a husband who had spent, as it were, with both hands, all that money and property in fulfilling the needs and wants of the poor and the indigent. There could, indeed, have arisen hundreds of occasions of quite legitimate and justified grievances and complaints against such a husband. But quite the opposite happened. Not only that not once during the 25 years of her married life she made the slightest complaint against any act of the Holy Prophet but that she was ever his angel of hope and consolation. When none believed in him, when he himself had not yet awakened to the full consciousness of his mission, when all round him was dark and despairing, her love, her faith had stood by him. When the Prophet's heart was full of doubts as to his ability to discharge fully and adequately the very high responsibilities which his great mission had imposed upon him and

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he was perplexed and bewildered, it was her unaffected and unfeigned exclamation, "*it is impossible that God should set devils over thee,*" that comforted him and filled him with encouragement and hope. There could be nobody more acquainted with the faults, failings and frailties of a person than his wife, no one knows more closely and intimately the different aspects of a person's character,—his weaknesses, shortcomings, his good and bad points—and this is the evidence of the Prophet's wife about the taintless purity of his life and the evidence is not given before the public in defending him but has been tendered quite spontaneously and in privacy. Such an evidence, it is impossible, to reject with justice and fairness.

Testimony of Friends

We have given above the testimony of the Prophet's wife about the uniform purity of his life. But there are persons whose treatment with their wives is beyond reproach but such is not their behaviour towards their friends and acquaintances. The fact, therefore that the Prophet's attitude towards his wife was exemplary does not prove that his behaviour towards his friends was equally irreproachable. This objection evidently seems to possess great weight. It is, therefore, necessary that in order to prove our contention we should adduce the testimony of the Prophet's friends in his favour. We give below the testimony of only two, among a host of, friends which shows that anybody who came in contact with the Holy Prophet (peace and the blessings of God be upon him) in any capacity ever remained his admirer and fully convinced of his sincerity, honesty, purity and sanctity. One of these two friends at once believed in him when he lay claim to prophethood and the other did not for many years. The friend who subsequently became his foremost disciple was Abu Bakr. At the time when the Prophet became entrusted with the moral and spiritual regeneration of his own people in particular and of the whole of humanity at large, Abu Bakr happened to have gone out of Mecca. The Prophet's claim brought upon his head the obloquy and odium of the Meccans. By some he was looked

down upon as a person who had gone mad. Others denounced him as a liar and an imposter. On his return from his journey Abu Bakr, quite ignorant of the fact that the Prophet had laid claim to prophethood, was sitting with one of his friends at the latter's house when his friend's slave-girl came in and addressing her master said, "Have you heard what an extraordinary thing has happened. Khadija's husband says that he is a Prophet of God and that he receives revelations from Him". Hearing this Abu Bakr quietly arose and went straight to the Prophet's house and knocked at the door. The Holy Prophet (peace and blessings of God be upon him) came out and was about to inform Abu Bakr of his new claim when the latter said that he wanted to know whether he had laid claim to prophethood, to which the Holy Prophet replied in the affirmative. Abu Bakr said he was quite satisfied and became a Muslim there and then. He was perfectly sure, he added, that the Prophet had never spoken a lie. The Holy Prophet (peace and the blessings of God be upon him) used to say afterwards that with the exception of Abu Bakr who hearing of his claim at once believed in him, no one to whom he presented it accepted it without at first evincing some hesitation (by this, of course, are meant people outside his family circle as all the members of his family *viz.*, Khadija, Ali and Zaid bin Haris who was brought up by him as his son, believed in the Prophet as soon as they heard of his claim).

This is the evidence of a bosom and life-long friend. He wants no argument, no proof, no sign, no miracle. He simply wishes to be told whether his friend has made any claim and when he learns that he has, he at once gives his allegiance.

Another friend of the Prophet was Hakim bin Hizam. He became a Muslim shortly before the death of the Prophet. For 21 long years he refused to accept Islam and continued to belong to the camp of the Prophet's opponents and adversaries. Though he did not believe in his claims, yet such was his attachment to the Prophet and so highly did he respect him

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that once when the property of a Prince was auctioned at Mecca and out of his wearing suits he saw a coat which was valued at several hundred rupees and was very much admired by every one, Hakim bin Hizam said that on no one would it better fit than on Muhammad's person and at once bought it for him and went to Medina in person to present it to the Prophet. Hakim's affectionate and reverent regard for the Prophet did, indeed, show that he was fully convinced that the Prophet was only a deluded man and not that he sought deliberately to delude and deceive others. If he had not believed so about the Prophet he would evidently had never thought of buying a coat for him, much less of undertakeing an arduous journey of more than 300 miles to present the same to him.

An Impartial Evidence

Sometimes the evidence of a friend is considered partial and naturally fails to command that respect which is its due. To prove our contention it is, therefore, necessary to add to the above-mentioned evidence the testimony of one who could not possibly be considered a partisan. This is the evidence of a slave-girl of the Prophet's uncle, Abu Talib.

Abu Talib took the Prophet under his care when he was merely a child. At this age children are accustomed to fight and quarrel over very trivial things. And children in Abu Talib's house were no exception. But the Holy Prophet (peace and blessings of God be upon him) never took part in these childish pranks and bickerings. While other children were impatient and restless at the time of meals, the Holy Prophet would not even cast a glance on what was being served. He would eat what was given to him and would never ask for anything. This bears indeed a very eloquent testimony to the Prophet's sense of self-respect, his seriousness, sobriety and sedateness.

Testimony of a Notorious Enemy

It may be said that this testimony is about a particular period of time and is about a definite state of mind. We, therefore, quote the evidence in the Prophet's favour of his

bitterest and most implacable enemy which concerns a vast period of time extending from the Prophet's childhood to his mature age. This man opposed and persecuted the Prophet in every possible manner. He abused him, threw stones at him and took a most prominent part in hatching plots to kill him. This man was An-nazar bin Alharas. He was a prominent member of that notorious clique of nine persons who contrived to murder the Prophet.

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When the news of the Prophet's mission spread far and wide and began to attract peoples from every quarter the Meccans became very much alarmed. The next season of Pilgrimage which was drawing very close greatly added to their apprehensions. They became anxious that when the very large numbers of pilgrims who would visit Mecca shortly would enquire about the Prophet's claims and teachings, how should they answer those queries. In order to meet this very difficult situation they held an important representative conference in which all the prominent and outstanding figures in the Qureshite society participated to think out an agreed reply to the enquiries of those pilgrims who would naturally enquire of them about the Holy Prophet, lest in the absence of a unanimous reply they themselves might be considered as liars and cheats. Several answers were suggested in the Conference. One of the members said that when asked every one of them should say that Muhammad was an imposter and a charlatan. This suggestion brought Nazar bin Alharas on his feet. He said in great excitement:

قد كان محمد فيكم غلاماً حدثا ارضاكم فيكم واصدقكم حديثا واعظمكم امانة حتى
اذا رايتم فى صدغيه الشيب وجاءكم بما جاء كم قلتم ساحر لا و الله ماهو بساحر۔

i. e. Let your answer be reasonable and convincing. Muhammad was born among you. He grew up to be a young man amidst you. You all liked him and admired his manners and regarded him as most truthful and trustworthy till his hair became grey and he claimed what he claimed. If now you said that Muhammad is a liar and an imposter, who will believe you? Instead people will regard you as liars and deceitful. Think out some other suitable answer."

This is the testimony of a notorious enemy of the Prophet about the spotless purity of his life and character and this testimony was not given in order to defend him nor in his support but was given in a meeting which was convened with the sole object of devising means and plans to scare people away from him and to incite them against him.

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Testimony of the Prophet's Servants

Again it may be contended that there is a class of people who are very kind towards their friends and acquaintances, whose behaviour towards their wives, brothers and other relatives is exemplary but they are cruelly hard upon their servants. Moreover it is said "no person is a hero to his valet" Let us see how the Holy Prophet behaved towards his servants and how did they look upon him.

Ans who served the Prophet from his boyhood and was still in his service when he died says, "the Holy Prophet never reproved or reprimanded me for what I did or did not. If I spoiled anything he never reproached me nor even ever let me understand from tbe expression of his face that he was angry with me. He never told me to do anything which I could not do and what he asked me to do he always assisted me in doing it. He never used harsh words."

Evidence of Fellow-Businessmen

Again there are certain people whose treatment of their friends and servants is above reproach but when they enter into partnership with another person in some business, they appear in their true colours. Let us see what opinion those who had commercial dealings with the Prophet held about him.

A Meccan, Qais bin Saib by name, transacted a business in partnership with the Prophet (peace be upon him). He did not accept Islam for a long time. After the conquest of Mecca he visited the Prophet at Medina. Some one who was then standing by the Prophet was about to introduce Qais to him

when he said that he knew him (Qais) more than anybody else because he had done business in conjunction with him. "Yes," said Qais and added, "I have never come across a better partner than the Prophet. He never endeavoured to cheat or defraud me, nor ever picked up useless quarrel with me, nor did he in any way attempt to create mischief."

ORIGIN AND DEVELOPMENT OF THE DOGMA OF THE TRINITY—III

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In the first half of what has since come to be called the first century of the Christian era, says R. A. Armstrong, in his beautiful little book, *The Trinity and the Incarnation*, the intellectual and religious world was in a state of chaos. The great civil and military system of Rome had grasped all the more significant races of mankind in its hold. But there lived on, under that outward system, the inner world of thought ; and that still was dominated by the mind of Greece. The body of Athens was in chains, but still her immortal soul was free, and the mighty thinkers of her vanished age of pride still ruled the thoughts of men. Yet many causes had conspired to bring about a period of devastating scepticism. The old mythological religion of Greece was dead ; and though there still ran through cultivated society the golden thread that sprang from the brain of Plato, speculation had lost its vitality and was enfeebled by endless wandering subtleties. Men to whom it was more necessary to have some doctrine to *live* by than to possess a refined philosophy, either if made of the sterner stuff, found their refuge in some type of Stoicism with its courageous, disillusioned resignation, or, if of more emotional turn, lent an ear to teachers from Egypt or the East who had mystic cults of Mithras, of Isis, of Serapis to profound, which promised to save men's souls from the dissatisfaction of life, but mostly through corrupt and debasing practices.

It is not only in Greece but in all the other countries round the Maditerranean Sea that these mystery cults had gripped the imaginations of the people and had deeply stirred their emotions in the first half of the first century of the Christian era. As it always happens that when a divine Prophet is shortly to make his appearance, the people to whom he has to address his message become generally corrupt morally and spiritually, so in

the first century of the Christian era when Jesus appeared in Judea, the Jews that had spread in almost all the countries round the Mediterranean, had become morally and religiously debased. A Messiah was needed to regenerate and resuscitate them. They were, in fact, expecting day and night the appearance of their Deliverer and Emancipator. These cults were completely grounded in superstition ; but strangely enough corresponded very closely in their ideas and doctrines to the Christian dogmas and principles as they exist to-day. Our contention is, and we shall prove it by facts and figures, that Christianity in its very infancy was, thanks to the influence of St. Paul upon it, affected by these cults to such a large extent that it ceased to remain the simple message of humility, equality and brotherhood that its illustrious founder intended it to be, but became changed into a mystery cult itself. The recent researches into the origins of Christianity have established the fact that in their anxiety to make the Christian faith acceptable to the Jews and the Gentiles alike its early learders and missionaries under the influence of St. Paul, freely borrowed from the prevalent mystery cults. But before we show that Christianity incorporated most of the current superstitious ideas into its dogmas and doctrines it seems necessary to prove that there did prevail at the time of the appearance of Jesus cults of which the present day Christian faith is a complete replica. We have already quoted R. A. Armstrong in support of our contention. Edward Carpenter, another well-known authority on the sources and origins of Christianty reinforces our view. He says that the Deities which were worshipped in the first century of the Christian era in the countries round the Mediterranean were all sun-gods. They were all believed to have been born of a Virgin Mother on or very near Christmas Day, were called by the names of Mediator, Saviour and Deliverer ; were believed to have descended into Hell and to have risen again from the dead, were considered to have founded communions of Saints and Churches to which disciples were received by baptism and were commemorated by Eucharistic meals.

We have got an overwhelming mass of authentic historical evidence in our possession to support Carpenter and Armstrong. But we cannot afford, in view of the limitedness of the space at our disposal to reproduce the whole of it in the present article. The view of Dr. Gore, a person of very vast erudition and of acknowledged and undisputed authority in the Anglican Church will, however, command great respect. He says in his well-known book, *Belief in Christ*:—

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> The second transformation is still more important. It occurred in the Hellenistic Churches such as Antioch, Tarsus and Damascus. There the pagan religious world was largely occupied with "mystery cults"—that is religious societies which worshipped hero-Gods—Dionysus or Hermes or Serapis or Cybele and Attis, or Osiris and Isis—by whose patronage they believed themselves to be about to be translated from the miseries and bondage of material life and death into imortality and bliss. In these mystery religions the hero-God, who was the object of worship, was called 'Lord'. In the Christian communities, then of the Hellenistic world Jesus also began to be called 'Lord', and this title, for the majority of the Gentile converts, carried with it all the associations of the former cults."

We will quote only one more writer of almost as great learning and authority as Dr. Gore. Dr. Otto Pfleiderer, D.D., in his book, *Christian Origins*, says :—

> "Not only Greek philosophy but the heathen religions scarcely could be learned better anywhere than in Tarsus, for at that time, the mystery cults were spreading from the Orient through the West."

That Christianity freely borrowed from these mystery cults is a fact which has been openly and unreservedly admitted by very high dignitaries of the Christian Church. Dean Inge in his *Outspoken Essays* says :

> It is useless to deny that St. Paul regarded Christianity as, at least on one side, a mystery religion. Why else should he have used a number of technical terms which his readers

would recognize at once belonging to the mysteries. Why else should he repeatedly use the word 'mystery' itself, applying it to doctrines distinctive of Christianity..... It was as a mystery religion that Europe accepted Christianity. Just as the Jewish Charistians took with them the whole frame work of apocalyptic Messianism, and set the figure of Jesus within it, so the Greeks took with them the whole scheme of the mysteries with their sacraments, their purifications and fasts, their idea of a mystical brotherhood and their doctrine of salvations through membership in a divine society, worshipping Christ as the patronal deity of their mysteries."

H. G. Wells in his very famous book, *The Outline of History*, corroborates Dean Inge. He writes :—

The garments of ritual and symbol and formula that Christianity has worn, and still in many countries wears to this day were certainly woven in the cult and temples of Jupiter, Serapis, and Isis that spread now from Alexandria throughout the civilized world in the age of theocrasia in the second and first centuries before Christ."

We are tempted to give also the opinion of Mr. J. W. Paynter, a very prolific writer on religious subjects. In his article in the July number of the *Contemporary Review* entitled " A theory of Free Catholicism" he says :—

Christianity, as the heir of Judaism, was influenced by the varied schools of thought among the Jews, and of course the growing Church could not avoid assimilating many features of the pagan world round it, while it was at war with that world. Later, when the Church became divided in itself by heresies, the speculations of pagan thought influenced both the heretics and the orthodox who resisted them. As a simple fact of history, then we must recognize the debt of Christianity to other religions and to the pagan culture amidst which it rose.

Just as it is futile to deny that Christianity in its earliest stages was very much influenced by the mystery cults that were prevalent in all the countries round the Mediterranean Sea in the first century of the Christian era, so it is equally impossible to dispute the fact that it was very largely influenced by Greek philosophy also. And there was in Greek philosophy a conception having its earliest germ so far back as Heraclitus in the very

beginnings of Greek thinking, but gathering clearness and consistency through many centuries and notably through the school of Plato, that the visible universe was not the direct creation of the one absolute and unapproachable God, but was made and continued by the Thought of God or the Reason of God itself conceived as an emanation from or even a Son of God,—— for Greek thinking could not tolerate the idea of the absolute God coming into direct contact with material nature. And, especially in Alexandria, about the time of *Jesus* this *Greek* way of thinking, met the *Jewish* way of thinking of ' Wisdom ' as a sort of semi-personal being——conceived, however as feminine ——dwelling with God and enlightening the minds of men. So that it was quite a dominating conception both in Greek and in some Jewish circles that, nearer to men than the absolute God, the ineffable, the Father, there was a being, or a person, or an essence, for which the term " Logos " was the appropriate name who was the Thought or the Word by which the world was framed and which imparted itself to the minds of men.

The greatest exponent of this Greek philosophy was the philosopher and theologian Philo, an Alexandrian Jew (born 20 B. C., Died 54 A. D.). In his writing has been preserved for us the ripest fruit of the combination of Greek philosophy and Jewish religion which happened among Hellenic cultured Jews of Alexandria under the rulership of the Ptolemys in the two centuries immediately preceding Jesus Christ and which was of greatest importance for the preparation of Christianity. In fact in Plato's view of the creation of the world we may recognize one of the germs of the subsequent doctrine of the Trinity. Plato, according to Dr. Otto Pfleiderer held that God created the world in His own image——the most beautiful, perfect creature, His only begotten son who became a visible God. The presupposition is that the world is a living being, an organism possessed of a soul, and in asmuch as that all permeating soul, the world soul, is the most immediate image and emanation of the deity, Plato could describe the world as the second God and the only begotten son of the Father

and the prime mover of the universe. Philo certainly was influenced by this view of Plato but he developed his own philosophy to which we have referred above and according to which the absolute perfection, purity, and loftiness of God would be violated by direct contact with imperfect, impure and finite things. Therefore there must be some mediators between God and the World and Logos was considered to be the highest mediator, the first born son of God, through whom the world was created.

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All these kinds of beliefs— — whether in the Logos as immanent mind or spirit of the universe, or in the Logos as an intermediate being between the Supreme God and the material world, or in divine persons, vaguely conceived, through whom, by mysteries of initiation and sacramental participation, men could be saved from the miseries and fluctuations of material life and brought into the upper world of light and eternity— — were already at work in the Hellenistic world, that is the world of mixed Oriental and Greek culture, when Christianity came into it. Obviously, this class of beliefs provided a condition in the souls of men, or a spiritual atmosphere, favourable to the spread of any religion of redemption or salvation, like the Christian religion. Paul turned the religious atmosphere in which he found the Hellenistic world to the advantage of the faith to which he belonged. No doubt, as we conclusively proved in our last article on the same subjet, from the date of Paul's conversion his soul went out in passionate faith towards Jesus as the glorified Christ and as the Lord. But he was, what no one of the earlier apostles had been, a man who had received the highest training of the Jewish school at the feet of the renowned Rabbi Gamaliel and we should judge, as rightly observed by Dr. Gore, from his epistles that he was not only a Jewish theologian but also had imbibed at his native city Tarsus, which was pre-eminently a philosophic city, a great deal of the philosophical spirit for which it was famous. And when we read such phrases as "in him (the son) all things consist," or "in him we live and move and have our being," we cannot dissociate such an idea of an immanent God from the influences

of current philosophy, or doubt that in Paul's mind this current conception of a pervading reason helped him to frame his conception of the activities of the so-called "Son of God" in nature.

We think we have said enough to show that nothing was further from the thought and intention of Jesus than to be regarded as an incarnation of God or the son of God and that his sayings and deeds as recorded in the Gospels lend no support whatever to this preposterous belief. There was nothing in Jusus above an ordinary human being save that he had sought to win the pleasure of God and that he had got it. We have endeavoured to prove also that not Jesus but St. Paul was the founder of Christianity in its present institutional form and that various causes had conspired to make Paul think of giving the Christian faith a shape quite different from that intended for it by its real founder, the vision he saw on his way to Damascus, his Jewish training and out-look, his mystic mind, the chaotic intellectual and religious state of the countries round the Mediterranean in the first century of the Christian era, the spread of mystery cults and strange pagan ideas in those countries, the prevalence of the Stoic and Platonic philosophies and of the Logo's conception of Philo and Paul's receptiveness to these ideas, being some of them. Paul certainly was influenced by the popular idea of the God who dies and returns to life, dominant at that time in the Adonis, Attis and Osiris cults of Hither Asia and he did, indeed, instead of heathen nature-gods, set up his own 'Lord' whom he believed to be the spirit and the original son of God who atoned for the sins of Adam's descendants by dying, according to Christian belief, an accursed death on the Cross. But what more than anything else irrevocably decided Paul's course to attribute to his 'Lord' attributes which the latter never possessed nor claimed to possess, is a question that still awaits a satisfactory answer. In fact Paul's quarrel with, and his separation from, Peter over the question that Jesus' message was equally meant for both the Jews and the Gentiles laid the foundations of the course which later on he had no alternative

left but to accept. In his wanderings through non-Jewish countries and communities and his invitation to them to accept Jesus brought him in contact with different religious beliefs and ideas, to which we have referred above. In his anxiety and efforts to make Christian beliefs acceptable to the Jews as well as to the heathens he was obliged to present those beliefs in a form and manner which appealed to them and in this way ended in preparing a hotch-potch of doctrines which resembled anything but the faith taught by Jesus. Thus in an effort to win the Jews and the Gentiles for Jesus he took a wrong step of which the results were bound to be disasterous. This inference is not only based on sound, authentic and indisputable facts of history but is supported by Paul's own evidence and by the evidence of the most distinguished leaders of the Christian religious thought. In Cor. IX. 20, 21, Paul says:

> To them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without the law.

In regard to Paul's efforts to explain his beliefs in terms of the philosophy of the day using the language of current philosophy and to pose as a heathen before the heathens and a Jew before the Jews the writer of *The Apostle of Progress*, a fervent admirer of Paul says:—

> To plung into any statements of the peculiar doctrines of Christianity, or to deal in that sort of defiance which is the weapon of ignorant fanaticism, would have been to ensure instant failure; and since his whole desire was to win his listeners by reason and love(?), *he aims at becoming a heathen to the heathens, as one without law to them without law*, and speaks at once with a large-hearted liberality which would have horrified the Jews, and a classic grace which charmed the Gentiles. In expressions markedly courteous and with arguments *exquisitely conciliatory, recognising their piety towards their gods* and enforcing his views by an appeal to their poets, he yet manages, *with the readiest power of adaptation* to indicate the fundamental errors of every class of his listeners.

Dr. Otto Pfleiderer explains this attitude of St. Paul in his own way. He says :—

> Let us recollect it was a difficult task for the Apostle, *who had to become a Greek for the Greeks and a Jew for the Jews in order to win them both for Christ*, to give varied expression to the new religion of salvation and the way he experienced it personally as a power for bliss, *employing many forms of thought taken from the heathen Jewish nations* . . . . In the heathen countries there was added the mystery-language of oriental cults and the wisdom teachings of Greek popular philosophy; from these also, the Apostle to the heathens *had to choose points of contact and forms of expression for his preaching of Christ.*

For the time being we take leave of this subject. We will return to it sometime later on when we shall try to throw light on the different forms, modifications and alterations which the dogma of the Trinity underwent during the past 20 centuries till it reached its present form.

THE CONTRIBUTION OF ISLAMIC CULTURE TO THE MAKING OF HUMANITY

By Mr. Nazir Ahmad Bajwa, M.A.

A sort of fatality attaching itself to human affairs would seem to command that everything reared up by human hands should, after living up to its capacity, stagnate and that civilization which in every age is reflected in things created by man's ingenuity to facilitate the smooth running of life should ultimately perish. The same law applies, though in a far less formidable degree, to culture, but unlike its outward structure, the civilization, it has certain elements of abidingness inherent in it, which rescue it from perdition. It ebbs and flows, but never goes out of existence.

The one thing which is indispensable for the intermittent existence of civilization is Empire. If the latter disintegrates, the former inevitably collapses, leaving behind its spirit in the works of immortal authors. The Greek civilization suffered destruction, but the Greek culture did not meet the same fate, although for centuries it remained in abeyance. Culture has thus one advantage over its 'form'. It decays but it is capable of being redeemed from oblivion.

The era which preceded the rise of Islam was one of cultural decay. In Europe the most profound darkness prevailed. Society seemed to have sunk into a lethargy of monkish ignorance and ecclesiastical bigotry. In India the Hindu civilization had long reached its apogee and after having assumed a stereotyped form had become enervated, imparting a corresponding inertia to culture. It was in such circumstances that Islam took birth in the desert of Arabia.

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The first century of the Hegira was filled with wars, provoked by the hostile and bellicose attitude of the

neighbouring nationalities. Under the Abbasides, however, the tumults of arms were succeeded by a period noted only for intellectual progress. The Arabs, acting under the inspirational influence of Islam re-lit the torch of knowledge and by their unexampled activity in all the branches of civilization imparted to the world culture a momentum, which rolled back the tide of barbarism that had spread over Europe.

One of the distinctive and prominent contributions of the Arabs is the fact of their having transmitted to the world all that was valuable in the cultures of Greece and Rome. "Indeed the great part of the Greek erudition", says Mr. Hyde, "we have to-day from those sources we received first from the hands of the Arabs." An obvious proof of the Greek letters having first received an asylum from the Arabs lies in the fact that several works of ancient Greece have been discovered in their own writings. The eight books, for instance, of Appollonius of Perga's conic sections would not have been ever completed, if the missing fifth, sixth and seventh books had not been copied and translated from an Arab manuscript in the Medici Library at Florence nor would the naturalist would ever have been able to possess an abridgment of Aristotle's Treatise on stones but for the Arab manuscript discovered in the French National Library. Again it is the Arab translations that have enabled the mathematicians to possess the spherical of the geomatrician, Menelans of Alexandria who was antecedent to Ptolemy, and the doctors to complete Galen's commentaries on Hippocrate's Epidemics. In their desire to expose to the world the wealth of ancient knowledge, the Arabs did not circumscribe their efforts to Greece and Rome only, but they also ransacked the plains of India and picked up all that attracted their attention. Their real merit in this connection lies in the fact that they preserved the ancient learning, when the respective peoples having a claim to it were no longer producing it and Europe was too ignorant to undertake its charge.

The Arabs not only played the role of transmitters of the ancient culture, but after having laid hands on its various branches, they enlarged its dominions in all directions. Far from resting content with the acquired treasures, they opened up new ways and discovered untrodden avenues in the study of nature. Wherever they found an error, they corrected; wherever they felt anything wanting, they made up the deficiency. If any system appeared complicated and unwieldy, they simplified it and purged it of its cumbersome elements; if any theory diverged from practice, they made it conform to the latter. By their experimentations and researches into the mysteries of nature they laid the foundations of the critical and inquiring spirit, which subsequently became the marked feature of the renaissance. Their contributions in every respect were an improvement.

In a word the Arabs efficiently maintained the bridge between Greece and Rome and modern Europe. "Efface the Arabs from the History", says Mr. Libri, "and the Renaissance of Letters will be retarded in Europe by many centuries." Mr. Sedillot referring to the contributions of the Arabs between the eighth and the thirteenth centuries of the Christian era says, "the vast literature which existed during this period, the multifarious productions of genius, the precious inventions, all of which attest a marvellous activity of intellect justify the opinion that the Arabs were our masters in everything. They furnished us on the one hand with inestimable materials for the history of the Middle Ages, with travels, with the happy idea of biographical dictionaries; on the other, an industry without equal, architecture magnificient in execution and thought and important discoveries in art."

Having made a brief survey in general terms, of the contributions of the Arabs towards World Culture, I now take up certain particular branches, in which they have left indelible marks of their genius.

Mathematics

In Mathematics the Arabs based themselves on what they had acquired from the Greek and Indian originals. Satisfied at first with the translations of Euclid, Appollonius and others, they ultimately left their masters behind. They reached in the 10th century the limits of spherical trigonometry and solved quadratic and even cubic equations. Optics and hydrostatics were investigated by the professors of Baghdad. Their practical application of hydraulics in the construction of wells, waterworks, sluices, canals and the like adds to their great credit.

All those who obtained the greatest reputation in Mathematics in Europe during the twelvth and thirteenth centuries had been compelled to acquire their knowledge from the Arabs. As a matter of fact all the authors who wrote on the exact science before the fifteenth century did nothing but copy the Arabs or at the most enlarge upon their lessons. Gerbert who was born in 930 and died in 1003 had visited all the schools of France, Italy and Germany without being able to satisfy the passion for instruction which possessed him. He came finally to Spain to seek that Physical and Mathematical knowledge which raised him in admiration and celebrity in France, Germany and Italy. It is said that the prodigies in his learning were explained by being attributed to superhuman sources. His example and success roused the foreigners to come where he had made so ample a harvest. The German Hermanus Contractus (died 1053), author of the book Decomposition Astrolabii, the English Adelaid who translated the first Arabic Euclid into Latin about 1130, the Italian Compano of Novara who published a theory of the planets and a host of other writers went in succession to gather in Spain the elements of Mathematics, which they carried thence to their compatriots.

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2. Astronomy

The early Arabs, favoured as they were with clearer skies, seem to have indulged freely in the fancies of astrology. This

led subsequently to the more useful study of astronomy. Specially patronized by the Abbaside Caliph, Almamun, this science made great and rapid progress. The obliquity of the ecliptic, the diameter of the earth and even the precession of the equinoxes were then calculated with commendable accuracy. The most celebrated of the Arabian astronomers was Albategni. Having studied the syntaxis of Ptolemy and made himself acquainted with the methods practised by the Greek astronomers, he soon found that the places assigned to many of the stars in Ptolemy's tables were considerably different from their actual situations. Albategni measured the rate of the precession with greater accuracy than had been done by Ptolemy and he had still better success in his attempt to determine the eccentricity of the Solar Orbit, his value of which differs extremely little from modern observations. The first observatory on record was constructed at Seville by Geber in 1196 A. D.

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Here again, the celebrated astronomers of Europe derived their knowledge from the Arabs. The famous Spainish Rabbi, who was surnamed the great, the wise, the admirable, on account of his book on the sphere was born at Toledo in 1119, and had been a disciple of the Arabs in astronomy. He spread his master's lessons throughout Europe. It was from Alhazen's Twilight that the illustrous Kepler took his ideas of atmospheric refraction and it may be that Newton himself owes to the Arabs rather than to the apple in his orchard at Wouls-thrope the first apperception of the system of the universe, for Muhammad bin Musa seems, when writing his book on the movement of the celestial bodies and on the Force of Attraction, to have had an inkling of the great law of harmony.

Medicine

The claims of the Arabs to proficiency in medicine are more widely recognized. Under the Caliphs regular schools of the therapeutic science were set up in Damascus, Baghdad and Cairo. Like Albategni in the domain of heaven, Ibn-Sina reigned supreme over medicine during 600 years, down to the

sixteenth century. "Until the renaissance of literature", says Mr. Brucka, "not only among the Arabs, but also indeed among the Christians Avicenna (Ibn-Sina) rules all but alone."

Botany and Chemistry

Botany was chiefly studied as subsidiary to medicine and chemistry as an adjunct to the old herbal pharmacopœia. The principal mercurial and arsenical preparations of the Materia Medica, the sulphates of several metals, the properties of acids and alkalies, the distillation of alcohol, in fine, whatever resources chemistry availed itself up to a very recent date, were with their practical application known to Er-Razi and Gehu. In fact the numerous terms borrowed from the Arabic language still in use among modern apothecaries have remained to show how deeply this science is indebted to Arab research.

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Dr. BROAD ON RELIGIOUS EXPERIENCE

By Prof. Muhammad Aslam, B. A., (Cantab.).

At the present time it is being asserted by many theologians and at least by one important philosopher—Dr. C. D. Broad—that religious experience should be treated in the same way as ordinary sensuous experience in arriving at any final view of the character of the universe. It is, we are told, by excluding the experiences claimed and reported by religious personalities that we come to have a naturalistic, godless picture of the Universe; if we took religious experiences into consideration the picture of the Universe would quite possibly approximate to that presented in common by the various religious teachers.

The position, I think, is quite sound. Not only is religious experience worthy of being incorporated in any view of the world; in practice it proves to be the only important ground for believing in the things with which religion is generally associated, and quite possibly the only source from which our certainty of conviction in these matters is to be derived.

Once, however, we acknowledge the value and importance of religious experience we bind ourselves to certain implications of it. And these also we must accept, if we accept the general validity of religious experience.

For instance, it will have to be granted that if such experience has been ever had and if it has ever been valid and worthy of consideration it has been so in the case of all those outstanding religious teachers, the traditions founded by whom still abide in the world. We have to grant that the Hebrew prophets, Jesus and the Holy Founder of Islam have had such experience as also the teachers prominent in the ancient history of India, Persia or China. Apparently they have all had the sort of experience we should regard as valid and worthy of consideration. And if we are to be true to reason

we have in some sense to accept the truth of all of them or of none of them.

The latter alternative is impossible. Religious experience can be shown to be as veridical as any other type of experience and it would be as silly to reject its testimony about the nature of the spiritual world as to reject the testimony of our senses about the nature of the physical world. The former alternative, *viz.*, to accept the claims of all of the outstanding religious teachers that history has held up to our reverence is not without its own difficulties.

A Hindu, for instance, accepts the teaching of Rama and Krishna as divine. The determinate character of this teaching as understood to-day is such that to fit it in with the teaching of the Bible or of the Quran would be impossible without suffering an inconsistency. You cannot hold to all of them at one and the same time. A Jew puts his faith in the Old Testament teachers but he could not reconcile his interpretation of their teaching with the teaching of the New Testament supposing he chose to accept both what is in the Old and in the New Testaments, much less could he reconcile the popular interpretation of his scriptures with the teaching of the Quran. A Christian, again, would find it impossible to fit in the accepted interpretation of the Gospels with the obvious teaching of the Quran. What, then, is a Hindu, a Jew, or a Christian going to do about it? He—each one of them—has to accept *all* of the historical teachers of religion or *none*. To accept none is impossible, to accept all is inconsistent and productive of a contradiction in terms.

None of the modern theologians have considered the fact that if they are going to argue from religious experience any view about things of the spirit, they are going to land themselves into trouble.

Whatever account the followers of a particular religious tradition are able to give of traditions founded before their own they can never settle up with traditions founded subsequently

to their own, unless they accept the essential truth of them; and the acceptance of their essential truth would amount to a surrender of their own traditions, not of their original validity though but only of the determinate interpretations which have been since put upon them. This being the case, the relatively religious traditions would, in so far be nearer the truth and the relatively earlier traditions would in so far be further away from the truth. A Hindu who believes that the Divine expressed itself through Rama or Krishna has to admit that such expression also and relatively more recently took place in the teaching of the Hebrew Prophets. So has a Jew to admit that if the Divine expressed itself through Moses and the other Israelite teachers such expression also and with greater historicity took place in the personality and teaching of Jesus. And so has a Christian to admit that if Divine purpose was revealed through Old Testament teachers and subsequently through Jesus the revelation of this purpose did as validly and in fact more recently and with still greater historicity take place in the advent end teaching of the Holy Founder of Islam.

Whatever, therefore, our method of reconciling the determinate disagreements in the popular presentations of religious formulations traced to different historical teachers, we are liable to go further away from the truth if we stop short of the historically later religious traditions, and conversely are likely to be nearer the truth, if we include in our profession and loyalty these later traditions.

The upshot of this argument is that the only possible way of doing justice to all the accumulated religious experience of the human race is by accepting the latest historical tradition which is grounded on such experience, *viz.*, Islam. Whether by accepting Islam we are, in fact, enabled to express comprehensively the essence of the religious experience of mankind is another matter and some thing to be inquired into. But there is no doubt that if we can *at all* do justice to the entire mass of religious traditions founded at different times in history, it is by accepting the one which not only has at least as much title

to validity as any other but is also one in and through which the most recent expression of divine purpose has taken place.

Does Islam, in fact, reconcile the disagreements without destroying the original validity of the historical traditions of religious culture? The answer is, Yes. Islam categorically holds such traditions to be divinely inspired and in respect of their fundamental validity, it does not discriminate between one and another of them ; they are all on the same level.

How, then, have the disagreements come about? Partly because with the passage of time, the verbal records of the original teachings have got tampered with. Partly because the moral exigencies of the various teachings have been different. This difference necessitating a difference of emphasis, and hence an apparent difference of teaching. Partly also because the inculcation of moral precepts has been the primary and the inculcation of metaphysical truth the secondary purpose of such teachings, apparently different expressions which fit into one another when their common moral purpose is taken into consideration do not seem to do so when they are regarded as strict expressions of metaphysical truth.

Islam, then, is the latest and the completest expression of divine purpose and it is here, if anywhere that we are to look for the essence of the religious experience of the whole of the human race.

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THE PROPHET'S EMBASSIES TO NON-MUSLIM PRINCES

The Truce of Hodebia gave the Holy Prophet (peace be with him) a temporary respite from the persecution to which he was consistently subjected by the Quresh since the time he was entrusted with his great and noble mission. He accepted most readily the apparently very humiliating conditions of the Truce because it offered him the opportunity, which was till then denied him by the constant defensive fighting in which he was engaged, of conveying the Divine Message to non-Arabs and the followers of other faiths. He selected Dehya Kalbi, Abdullah bin Hozafa Sahmi, Hatib-bin-Balta, A'mr-bin-Omayya, Saleet-bin A'mr-bin Abd-i-Shams and Shuja-bin-Wahb-ul-Asdi as his ambassadors respectively to the courts of Heracleus, Kisra of Persia, Mokoukas of Egypt, Nagus of Abyssinia, Chiefs of Yamama and the King of Gassan. We give below a faithful rendering of the espistles which he sent with his ambassadors to some of the above-mentioned potentates and chiefs :

To Heracleus he wrote :—

"In the name of God, the Compassionate, the Merciful. From Muhammad, Servant of God and His Apostle, to Heracleus, the Chief of Rome. Peace be with him who follows the path of rectitude and righteousness. After that I invite you to the message of Islam. Believe and you will be saved and your reward will be two-fold. If you disbelieve, the sin (of not believing) of your subjects will be upon your head. O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allah; but if they turn back then say: Bear witness that we are Muslims."

To Khusro Parvez, the Emperor of Persia, he wrote :—

"In the name of God, the Beneficent, the Merciful. From Muhammad, the Apostle of God to Kisra, the Chief of Persia. Peace be with him who follows the path of truth and rectitude and believes in God and His Prophet and bears witness that God alone is worthy of worship and I am Allah's Apostle to all peoples so that I should warn all those who are living. Believe and you will be saved otherwise the sin of the Magians will be upon your head."

To the letter which he sent to Mokoukas he received the following reply :—

"To Muhammad, son of Abdullah from Mokoukas, Chief of the Copts. Peace be with you. I have read your letter and properly understood what you have written in it and to what you invite me to accept. I know that a prophet was to appear but I thought that was to be in Syria. I received your emissary with due honour and I am sending you two girls whose stations in life command great respect, with a dress and two mules as presents."

Heracleus received in a befitting manner the Prophet's messenger and after making a detailed investigation about his claims and conditions from Abu Sufyan who happened to be present at his court at the time and who was till then an inveterate enemy of Islam, evinced signs of his willingness to become a Muslim. But seeing that his courtiers and ministers were dead against the Prophet his desire died within him. The Emperor of Persia, however, tore to pieces the Prophet's letter and even directed the Governor of Yemen to send him fettered and chained to him. The Nagus on reading the invitation at once accepted Islam.

DIVINE LAW AND ITS PERFECTION.

(By Mr. Muhammad Ibrahim, B. A., Qadian.)

Tennyson in his 'Farewell Speech' in the 'Passing of Arthur' presents one of the fundamental laws of nature. He says :—

"The Old Order changeth, yielding place to New,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world."

It implies that life means change—a truth which we can test for ourselves. The same law is operating in the moral world, according to Tennyson, both in the working of Providence and the ways of men :—

"Our little systems have their days ;
They have their day and cease to be ;
They have but broken lights of Thee ;
And Thou, O Lord, art more than they."

That is, we find everywhere in the physical world that the old order passes away making room for the new. Each generation has its own customs suited to its needs. That which suits one, ill suits the other; and so according to the poet the old order must yield place to new. The needs of the people vary from time to time. Hence the necessity of change, which cannot be effected unless fresh revelations are granted to mankind according to their respective needs. God fulfils Himself in many ways. There is reason for this—"Lest one good custom should corrupt the world." We agree with Tennyson so far. We do admit everything is changeable and changing. But this law has its limitations. A beginning must have an end. The changes are purposely brought about in the world of God. Change implies improvement. It is always for the

better. There is a time when a changed state of affairs reaches its perfection. Revelation comes in many ways, each generation grasping that which is most needful for it. That which is good in its time and place, might become harmful if made permanent. But when it attains perfection it does not allow of any change. It is simply injurious to alter that final stage. Mosaic law, for instance, permitted man to marry as many wives as he pleased. There then was an explicit need for that. The timely need was fulfilled but as time passed the old order changed, the new one getting its place. With the advent of Jesus this outlook was changed. To prefer celebacy or according to another verdict, to marry one wife only in all circumstances satisfied a time-felt want. But the then necessary evil could not keep pace with the onward march of time. It had to be modified and stretched according to the growing needs of the day. The new order revealed through Muhammad (on whom be peace) was neither too rigid not too elastic. The new laws of marriage were decidedly improved with the advent of Muhammad with whom the law reached its perfection. Before the Holy Prophet, there were in fact, on this subject, no legal rules, but only traditional customs and popular usage. There were no precise rules as regards the number of wives, or the forbidden degree of relationship. Muhammad the Prophet, once for all settled these, fixing the number of legitimate wives at four, and stating the forbidden degree of relationship. The new law, moreover, aimed at preventing too frequent divorces. In this sphere the legislation of the Prophet bore a distinctly humane stamp, and placed the legal position of woman on a firm and sound basis. The new system introduced by him, considerably improved the status of women. The law now established its claims to perfection. That which was best in the old systems was embodied in it. Europe has become alive to its soundness. Circumstances have compelled all the nations inhabiting the globe to do obeisance to this golden rule.

Similarly, each of the Prophets laid particular stress on that portion of the teaching which was being neglected during their

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respective times. The Torah allows mercy and vengeance to be applied according to various needs. But Moses was sent to a slave nation. They were being cruelly oppressed and harassed. They had lost all will-power and had to submit to the tyranny of their masters. That meant an all-round degradation and enslavement. There was a need for inspiring feeling of chivalry into their hearts. Moses therefore stressed that portion of the law which related to vengeance so that his followers might be spirited and emboldened to hold their own against their enemies. When the old system had lost all the good it contained, when the doctrine was stretched to its extremes, and was no longer in harmony with the spirit of time, God fulfilled Himself in a different way. By the time of Jesus the enemies of Judaism had ceased to wield the sword against his followers, and the Jewish character had become hard and merciless, cruel and oppressive. Jesus was therefore compelled to emphasize the need for forgiveness. But again the system was not without its limitation. It is sublime to forgive. It really looks very fine but in theory only, not in practice. It does not obviate, nay, even cannot minimize crime. The aim underlying forgiveness must be to mend the matter. The object in view must be to mend the wrong-doer, whether it be by giving proportionate punishment or by exercising forgiveness. Forgiveness cannot be a universul remedy. Sometimes it does more harm than good. The old system, therefore, had to be replaced. It was modified with the advent of Muhammad (on whom be peace) and God fulfilled Himself in still another way. The old order which had got corrupted, was overhauled and re-inforced. What was good in the old was imbibed in the new. The two extremes were avoided. The Jewish law of retaliation was greatly modified. The new law sought as far as possible to place limitations upon blood revenge. Islam stressed that punishment must be proportionate to the crime. There ought to be neither the one extreme of tooth for tooth, nor the opposite one of turning the left cheek when the right is smitten, or giving away the cloak to one who has already wrongfully taken the coat of his brother. It held that " the compensation of evil is punishment

like it, but whosoever forgives and amends he shall have his reward from Allah!" It complimented those 'who shun the sins and indecencies, and whenever they are angry they forgive!' In fine, the new order revealed to the last Law-giver taught in this instance that forgiveness might be excercised if it mended the matter, the object in view being to amend, whether it be attained by giving proportionate punishment or by exercising forgiveness.

To sum up: some of the teachings revealed time and again to mankind are timely prescriptions and allow of certain modification or change for the better, till a law reaches its perfection at which stage it admits of no further alteration. Fresh revelations are granted to each succeeding age according to its needs lest that which is good in its time should become harmful if made permanent. God is infinite and His creatures can only grasp a little of His truth. The law reaches perfection but only gradually. It does not mean that everything must undergo a change after a short time. No, indeed, no. Turth is unchanged and unchanging. There are certain doctrines which hold good for all ages. They are of permanent and lasting value. Belief in the unity of God, for instance is a doctrine which is as good as gold always. The essentials of religion revealed by God, must stand as they are. The standing order about the acceptance of Truth wherever found, and the order to be always good and never to uphold a wrong cause and the like must be observed at all times.

Thus there are the unchangeables and the changeables. The Divine Law has reached its perfection. It cannot be changed. It is final. The timely prescriptions, however, change with the changing of the disease. But how are we to discriminate between the two aspects of teaching? How are we to judge and tell one system from the other? God has revealed to us a perfect code of morals which we the earthly people are incapable of comprehending. We want a guide and a teacher from above, to sift the wheat from the chaff, to interpret the Divine Law, and to tell the people right from wrong. But behold God has

answered our purpose. He has promised to raise reformers in the beginning of every century to guide His men to the path of righteousness. The Reformer thus raised throws light on the various doctrines of a perfect religion and interprets its timely prescriptions. It is then only that we realize the significance of a law. The Reformer of the present age explained to us, for instance, the doctrine of *Jehad* which we, the general run of people, who receive no light from God, had put it down for one that permitted no further change. He clearly brought home to us that the enemies of the Holy Prophet sought to destroy Islam by the sword and that was only why he had to inculcate the necessity of *Jehad* by the sword. In the present age Islam is no longer under the necessity of defending itself by the sword, hence the necessity of propagation of our religion through the sacrifice of time and money. The sword is a weapon that has now lost its force. Thus we find that the promised Reformer did not bring any new law or dispensation, for law has reached its perfection and admits of no further change; he simply gave a reasonable interpretation of timely prescriptions—the changeables—for he had received light from above. Let us all refer to him for all our puzzles.

ISLAM'S ATTITUDE TOWARDS CHRISTIANITY

(By Dr. Mufti Muhammad Sadiq.)

The religions which are true must be all of them fundamentally one and the same. They may be different in form, way of application, details and outward appearances, but in reality they must be based on the same principles. The Source of all true religions is the Revelation from God, through some of His Messenger-Prophets. So, the Source being one, they are all originally one. Adoring God and serving Humanity are the two supreme principles of all religions. Muhammad of Arabia, Jesus of Nazareth, Moses of Egypt, Zoroaster of Persia, Confucius of China, Rama, Krishna and Budha of India – all belong to the same class and they all have had the same platform for their teachings. Every Prophet has been giving to the world a right guidance for the life but as man is naturally a distorter of things, nothing remains with him in its original form for a long time. Even a house made of bricks and mortar requires spring-cleaning every year. Hence the necessity of new Prophets each time and the need of centennial Reformers in Islam and the need of a Prophet-Reformer in the beginning of the 14th century of the Muslim Era. Thus Islam is not antagonistic to the religions gone before, but has reformed them by correcting their wrongs and has defended their Founders against the attacks made on them by their friends or foes. Let us consider the case of Christianity and Christ as treated by Islam :—

(1) Islam very strongly defends Jesus Christ, clearing him and his mother from the allegations made against them by the Jewish priests. His birth was of the Holy Spirit and not the result of bad relations of Mary with some soldier or stranger as is written by some antagonists.

(2) Jesus' death was not an accursed death on the Cross, as both the Jews and the Christians believe. But he died a natural, blessed death at the good old age of 120 years.

(3) Islam has taught the Christian world by its precept and example that the habit of drinking is demoralising and injurious to the body and the soul and the Christian Powers are at last awakened to the necessity of adopting the Law of Prohibition as promulgated by Islam 1300 years ago.

(4) Islam has taken up the cause of women in giving them the right of the possession of property and the Christian world has at last followed its example in making similar rules and laws for their own countries.

(5) The Legislative Assemblies in the Western countries have at last been wise enough to frame their laws as regards divorce in accordance with the teachings of Islam and in utter disregard and defiance of what the Christian priests have been teaching them for the last 1900 years or more.

(6) Islam has given special privileges to the Christians by laying down "you will certainly find the nearest in friendship to the Muslims those who are Christians."

(7) The Muslim kings have always protected the Christian churches from being demolished during war and peace.

(8) Islam has acknowledged the goodness found in the Christian priests and monks. (Alquran V : 82).

(9) Islam not only admires Jesus and his mother, but also the early Christians (Surah 18 : 13).

NOTES AND COMMENTS

The Communal Award

The Communal Award of His Majesty's Government was announced on 17th August. The Award consists of a table laying down the representation in the provincial legislatures under the headings of General, Depressed Classes, Backward Areas, Sikhs, Muslims, Indian Christians, Anglo-Indians, Europeans, Commerce and Industry, Landholders, Universities and Labour. The Central Legislature is not referred to.

The Statement makes it plain that any agreed scheme among the communities in one or all the provinces to modify its decision will receive the consideration of His Majesty's Government.

In the Punjab, out of a Council of 175, the Muslims are to receive 86 seats and the Sikhs 32. Forty-three seats are general, two go to Indian Christians, and one each to Europeans, Anglo-Indians, Commerce and Universities. Landholders get five and Labour three.

In Bengal, out of 250 seats, Muslims get 119, 80 are general, 11 go to Europeans, 19 to Commerce and not more than 10 to Depressed Classes.

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Out of 228 seats in the United Provinces, 132 are general, 66 go to Muslims and 12 to the Depressed Classes, while in the Frontier Province out of 50 seats Muslims get 36, nine seats are general and two go to landholders.

It will be noted that no statutory majority is given to the Muslim community in the Punjab or Bengal. In the Punjab, however, the Muslim element among the landholders and *tumandars* is likely to give them a working majority.

The Premier's statement contains the following table which shows at a glance the effect in each province of the Award :—

Province.	Central.	Depressed classes.	Representatives of Backward areas.	Sikhs.	Muslims.	Indian Christians.	Anglo-Indians.	Europeans.	Commerce and Industry (including mining and planting).	Landholders' special	University special.	Labour special.	Total.
Madras ...	134 (6 women)	18	1	0	29 (1 woman)	9 (1 woman)	2	3	6	6	1	6	215
Bombay (including Sind)	97 (5 women)	10	1	0	63 (1 woman)	3	2	4	8	3	1	8	200
Bengal ...	80 (2 women)	0	0	0	119 (2 women)	2	4 (1 woman)	11	19	5	2	8	250
United Provinces ...	132 (4 women)	12	0	0	66 (2 women)	2	1	2	3	6	1	3	228
Punjab ...	43 (1 woman)	0	0	32 (1 woman)	86 (2 women)	2	1	1	1	5	1	3	175
Bihar and Orissa ...	99 (3 women)	7	8	0	42 (1 woman)	2	1	2	1	5	1	3	175
Central Provinces (incl. Berar)	77 (3 women)	10	1	0	14	0	1	1	2	3	1	2	112
Assam ...	44 (1 woman)	4	9	0	34	1	0	1	11	0	0	4	108
N.-W. F. Province ...	9	0	0	3	36	0	0	0	0	2	0	0	50
Bombay (without Sind)	109 (5 women)	10	1	0	30 (1 woman)	3	2	3	7	2	1	7	175
Sind (without Bombay.)	19	0	0	0	34 (1 woman)	0	0	2	2	2	0	1	60

His Majesty's Government wish it to be most clearly understood that they themselves can be no party to any negotiations which may be initiated with a view to the revision of their decision, and will not be prepared to give consideration to any representation aimed at securing the modification of it which is not supported by all the parties affected, but they are most desirous to close no door on any agreed decision should such happily be forthcoming. If, therefore, before a new Government of India Act is passed into law they are satisfied that the communities which are concerned are mutually agreed upon a practicable alternative scheme, either in respect of any one or more of the Governor's provinces or in respect of the whole of British India, it will be prepared to recommend to Parliament that that alternative should be substituted for provision now outlined.

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The Award has been severely criticised and condemned by an overwhelming majority of the Hindu publicmen and Journals, especially in the Punjab and by the entire Sikh Community. Their plea is that it establishes Muslim *Raj* in the Punjab. The Muslims on their part are not quite satisfied with it in asmuch as it deprives them of statutory majority in the Punjab which was their most outstanding, just and legitimate demand and of majority of any kind in Bengal and as it postpones the separation of Sind and does not constitute Baluchistan into a separate province. We can understand Muslim dissatisfaction with the Award but why the Hindus and the Sikhs should find fault with it passes our comprehension. If an overwhelming and unalterable Hindu majority in Madras, Bombay, C. P., U. P., Assam and Bihar does not detract a whit, according to Hindu politicians and publicmen, from a democratic system, how can an uncertain and quite nominal Muslim majority in the Punjab? And is it the fault of the Muslims that the Punjab is the *Janam Bhumi* of Sikhism? Should they be deprived of their just rights because Guru Nanak was born in this Province? Whereas the Sikh-Hindu agitation has signally failed to intimidate either the Government or the Muslims, the latter see no reason to enthuse over the Award unless they know what kind of autonomy the Punjab and the N.-W. F. Province and Sind would have and unless also they are satisfied that the residuary powers will vest in the Provinces.

New Marriage Laws in Persia

According to the *Moslem World*, April number, the following Articles were passed by the Persian Parliament and constitute the new law to be put into execution immediately. We give the essential points :

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1. Marriages should be reported to the local judicial courts before they take place.

2. Marriage should not take place between those who are not physically fit to marry.

3. If anybody violates the above law he will be imprisoned for a period of from one year to three years.

4. If anybody deceives the one whom he or she wishes to marry and without the deceit marriage would not have taken place, he or she will be imprisoned from a period of six months to two years.

5. Men who wish to marry should inform the person in charge of marriage ceremonies and those whom they want to marry at the time of marriage about their previous wives—in case they have any. If anybody deceitfully asserts that he has no other wife he will be condemned to the above-mentioned punishment.

6. Men should support the expenses of their wives, giving them food, clothing and shelter. In case they refuse to do so, their wives may appeal to the courts.

7. A lady can use her own property as she pleases without the permission of her husband.

8. A Muslim woman is forbidden to marry a non-Muslim man.

9. The marriage of a Persian woman to a foreigner—even though there be no lawful objection—should take place with the permission of the Government.

10. If a foreigner marries a Persian lady without the above-mentioned permission, he will be imprisoned from one to three years.

Circumcision

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We have never felt the least hesitation to claim and assert that the laws of Islam though proclaimed 1,400 years ago in an apparently uncongenial soil, the vicissitudes of time and the great social, moral and economic upheavals in the life of man since then have established their usefulness, practicality and practicability for all classes and stages of human society in different circumstances. Time was when the laws of Islam about the distribution of inheritance and its inveighing against usury and interest and its injunctions regarding polygamy, divorce and the status of woman, were unsparingly condemned and stigmatised as primitive and quite unsuitable for an advanced and cultured society. But the Great War so vastly altered the entire economic structure of the whole world and brought about so great a change in the man's conceptions of moral values that the teaching that was at one time considered to be only fit for a primitive society has increasingly begun to be regarded the panacea for all the ills of the West. The West is so irresistibly, though reluctantly, being attracted towards Islam that its most distinguished leaders, Bernard Shaw being a very conspicuous instance, have been constrained to acknowledge the excellence and superiority of its teaching. Even in such unimportant matters as instructions about circumcision medical science has found Islamic teaching to be quite up to the mark. Dr. L. Wolburst, M. D., writes in *American Medicine*, New York, to the following effect :—

1. Circumcision is a great aid to genital cleanliness.

2. It is a decided prophylactic against infection with syphilis and chancroid.

3. It is a prophylactic against the growth of venereal worts, cancer and similar pathologic growths.

4. It diminishes the tendency to masturbation, nocturnal emissions, convulsions and other nervous manifestations dependent on local irritation of the foreskin.

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5. It diminishes (in fact prevents) local complications in the presence of venereal disease.

6. It makes the " fourth venereal disease " impossible.

7. It prevents the development of phimosis and paraphimosis with all their potential complications.

Prorgess of Islam in England.

Brentford and Chiswick Times in its issue of 22nd July 1932, writes:—

> An Oriental atmosphere pervaded the luncheon of the Chiswick and Brentford Rotary Club on Tuesday, when the address was given by Maulvi Farzand Ali, Imam, of the London Mosque. President H. W. Jenks also welcomed Rotarian David James, late president of the Wood Green Club, and manager of the Chiswick Empire, who is transferring to the local club, Rotarian Vivian Whithair, who has rejoined, and Mr. Burn, a prospective member. It was decided to arrange a ladies' outing to a spot to be chosen.
>
> M. Ali, who has been a Rotarian for several years, first of all spoke in eulogistic terms of the movement, and went on to speak of Islam, a faith, some things connected with which, he said, were either clearly misunderstood or imperfectly understood by British people. The religion of Islam was a great living force in the world, and in the British commonwealth of nations, and since their destinies were linked together and more people of his faith lived in the British Empire than in any other country or kingdom, the importance of a sympathetic understanding between the rotaries of the Crescent and Cross could not be overrated. Islam, and not Mohammedanism, was the correct name of their faith, and the followers were designated Muslims.
>
> "We believe," he said, "in the existence of God, and regard Him as the Creator and Master of the entire universe, for Whom the exclusive name in Arabic is 'Allah', and we worship Him alone and no one else." He was described in the Koran as "The Eternal God Who begets not, nor is begotten." They believed the Koran to be the actual word of God revealed from time to time during the 23 years of the prophetic life of Mohammed. The speaker displayed a green-bound copy of the Koran, and said it had been committed to memory as well as written; there were in Arabia hundreds of thousands of people who continually recited it, with the result that the integrity of the Book was assured, and it was impossible for anyone to tamper with it in any way. It was the Book of the Law, and the Prophet was as much subordinate to it as were his followers. The assertion that Islam denied the possession

of souls to women or any spiritual position to them in this world or the next was absolutely unfounded. In actual truth all the duties and restrictions imposed on men applied with equal force to women. He read passages from the Koran in proof of this. To say that Islam was at any time spread by the sword was arrant nonsense.

Whilst the law of Islam permitted polygamy under certain circumstances, it did not enjoin it, nor even permit it unconditionally. No one, he said, could reasonably argue that in principle there was anything intrinsically wrong in the practice of polygamy ; holy men in the past in all countries were known to have had a number of wives at one time without falling in either popular esteem or from divine favour. But as a polygamous husband must treat all his wives alike, the practice became far too expensive a luxury to be indulged in by any person of ordinary means, and was therefore practised sparingly. Islam, he said, condemned all class or race distinction of every kind, and denied any superiority to the East over the West, or *vice-versa* and the Koran declared a clear injunction to the effect that no man or nation should look down upon another. The aim of Islam was to establish a real brotherhood of mankind, so that, just as the children of the same father loved each other, the creatures of the same Heavenly Father should, if they understood their real position, also do the same.

Islam forbade the payment or receipt of interest on moneys loaned. This, combined with the law of inheritance which gave the surviving spouse as well as the children and the parents of the deceased a fixed share in the legacy, prevented the accumulation of the wealth of the country in a few hands and ensured its being more evenly and more generally distributed amongst the community. The bar to borrowing or lending money on interest, if adopted universally, would be an effective means of stopping or checking wars, for no war could be carried on without money.

Then Islam enjoined that governments and nations should in their international relations be as much subject to the dominion of morals as individuals. "Most of the international disputes," he said, "are the results of the false doctrines which prevail, that governments as such, are not bound to conform to the moral standards of truth and justice expected of individuals—with the consequence that they resort to underhand methods in dealing with other countries, and trouble ensues and peace is disturbed."

The speaker then went on to contrast much that was akin in the teaching of Jesus and Mohammed. Belief in one God and belief in Mohammed as the prophet of God, such was the quintessence of Islam.

*NOTES ON THE HOLY QURAN

Sura-tul-Fatiha

الحمد لله رب العالمين (2)- الرحمن الرحيم (3)- مالک يوم الدين (4)-
ايا ک نعبد وايا ک نستعين (5)- اهدنا الصراط المستقيم (6)
صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين (7)

Transliteration

2. Al-hamdu lillāhi Rabbil-'ālamīn.
3. Ar-Rahmā-nir-Rahīm,
4. Māliki yau-mid-dīn.
5. Iyyāka na'budu, wa iyyāka nasta'īn.
6. Ihdi-naṣ-ṣirā-ṭal mustaqīm.
7. Ṣirā-ṭal-ladhīna an'amta 'alaihim ghairil-maghḍūbi 'alaihim wa laḍ-ḍāllīn.

Translation

2. All praise belongs to Allah, the Lord of the worlds.[6].
3. The Benficent, the Merciful.
4. Master of the Day of Retribution.[7]
5. Thee alone do we worship and Thee alone do we beg for help.[8]
6. Guide Thou us on the right path.[9]

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* Under this heading will continue to appear regularly in every issue of the *Review of Religions* explanatory notes on the Holy Quran. These "notes" will comprise translation and detailed and comprehensive explanation of the Quranic verses, beginning with Sura tul-Fatiha and will be written by the famous writer and theologian, Maulana Sher Ali, B. A., aided and helped by the *dars* of the Quran which the persent Head of the Ahmadiyya Community, Hazrat Mirza Bashir-ud Din Mahmud Ahmad, has been giving from time to time at Qadian. In this way, we hope, by the grace of God, to bring out, in due course, a complete and exhaustive commentary of the Quran.—*Ed. R. R.*

7. The path of those on whom Thou hast bestowed Thy blessings; excepting those on whom Thy wrath has descended and those who have gone astray.[10]

COMMENTS

6. (*a*) In *al-hamdu* (all praise), the particle *al* denotes 'totality', and means *all kinds of* (praise).

This Surah being the gist of the Holy Qurān, the words employed in it are the best of their kind. Take, for instance, the very first word of this verse, *viz.*, *hamd* (praise). There are four different words in the Arabic language that are used in this sense, *viz.*, *hamd*, *shukr* *madh* and *thaná*, and of these four, God has chosen the first. *Shukr* is used only on account of favours received, exclusively of the essential qualities of the benefactor, whereas *hamd* is used sometimes because of the favours received, and sometimes from other causes, including the essential qualities of the object of praise. Thus, the latter word is of wider application than the former.

Madh and *thaná* have essentially a like significance, but the former is more intensive and has a more general application than the latter.

Now as for *madh* and *hamd*, the former may sometimes be false, while the latter is always true. The Holy Prophet (may peace and the blessings of God be upon him!) is reported to have said :—

احثوا التراب فی وجوہ المداحین۔

"Throw ye dust in the faces of *maddāhīn*, *i.e.*, those who praise falsely."

Again, *madh* may be used both for the living and the dead, but *hamd* is used only for the living. Thus by using the word *hamd* with reference to God, it has been indicated that God is Ever-living.

Hence, *Al-hamdu-lillah* may be paraphrased thus: "I praise a Being to whose praise there is no limit, whom I praise because of His essential qualities and His favours, whose praise will never end, for He is Ever-living, and Whom it is impossible to praise falsely."

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Hamd also implies admiration and the magnifying or honouring the object of praise, and lowliness, humility, or submissiveness, in the person who offers it (Lane's Lexicon p. 638). Hence, *hamd* was the most suitable word that could be used here.

Again, God says *Al-hamdulilláh* (all praise is due to Allah) and not *Ahmadullah* (I praise Allah). If the latter form had been used, the I, the self of man, would have been given prominence, and it would have appeared that the worshipper who praised God attached some importance to his own self. *Alhamdulillah* (all praise belongs to Allah) includes the sense of *Ahmadullah* (I praise Allah), and denotes more. In *Al-hamdu-lillah*, man has not been represented as praising God, for he cannot praise God perfectly. As this Surah embodies perfect teaching, therefore, God has chosen a word which comprehends all things. Again, man can praise God only according to his knowledge, but *Al-hamdu-lillah* comprises both the praise that is known to man and the praise that is not known to him. Again, to say "I praise Allah" does not show that Allah is really deserving of praise. Again, *Ahmadullah* (I praise God) being a finite verb is limited by time, whereas *Al-hamdu-lillah* has no such limitations and extends to all times. Again, the word *hamd* in *Al-hamdu-lillah* is an infinitive, and as such it is used both subjectively and objectively. Used subjectively, *Al-hamdu-lillah* would mean that God alone has the right to bestow all true praise. No other being can give such praise to any person or thing. Used objectively, it would signify that all true praise is

due to God alone. All other objects that are praised get the praise only tropically. It is God who bestows all the excellences and virtues that are to be found in other objects, and therefore when we praise any person or thing for any virtue, it is really God who deserves the praise, and not the person or thing that we so praise.

(*b*) *Rabb* means 'a lord, master, or chief to whom obedience is paid; an orderer, rectifier or reformer; one who brings to completion by degrees."

Rabb also means 'creator'—(*Bahr-i-Muhit*).

Ar-Rabb is properly applied only to God. To any other being, it is not properly applied but as a prefixed noun governing another noun as its complement in the genitive case or in a similar manner—(*Mufridát-i-Rágib*).

(*c*) العالم *Al-'álam* primarily means 'a sign or that by which one knows a thing'.

Hence all the created beings or things are called *'álam*, because by means of them one is able to know the Creator. The word is also applied to 'every sort of created beings or things or to the sorts thereof collectively,' so that one says عالم الانس 'the world of mankind', or عالم الحيوان 'the animal kingdom'.

According to some commentators رب العلمين (*Rabb-ūl-'álamín*) means رب الناس (Lord of mankind). Their argument for this interpretation is that the plural form العالمين is used only when a noun is applied to rational beings. But they are wrong, for the Holy Qurān itself applies the world العلمين not merely to rational beings but to all created things.

For instance, we read in Ch. XXVI, 24–29, that in reply to Pharaoh's question, "and what is the Lord of the Worlds?" Moses said, "*He is* the Lord of heavens and the

earth, and what is between the two.....Your Lord, and the Lord of your forefathers.....the Lord of the east and of the west, and of what is between the two." Compare also Ch. XLI, vv. 10 foll.

العالم has the plural form العالمون not because it is applied exclusively to rational beings, but because it includes mankind and its predominant application is to rational creatures.

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Another reason given in support of the aforesaid interpretation of العالمين (*al-'álamín*) is that in Ch. XXV, 2, the Holy Prophet (may peace and the blessings of God be upon him!) is spoken of as a warner to العلمين (al'ālamīn), but he was not a warner to the beasts, nor to the angels though all of them are the creatures of God, but only to mankind. This, however, does not show that العالمين (*Al-álamín*) is applied to mankind only, for it is often the case that a word which is of general application is sometimes used in a restricted sense. Instances of this restricted application are to be met with elsewhere also in the Holy Qurān. For instance in Ch. II, 123, we read:— وانى فضلتكم على العالمين "And that I exalted you above the *'ála-mín*". Here *'álamín* means 'the people of the age'. Compare also Ch. III, 42. But in the phrase رب العالمين (*Rabbul-'álamín*), the word العلمين has been used in its widest sense and signifies 'all that is besides Allah'.

God is here spoken of as the Lord of the whole universe. This conception of God implies that the God of Islam is not only the God of the Muslims, but the God of all peoples; and hence, His religion, Islam, is not for any particular age or nation, but for all ages and nations. It was the Prophet of Islam who, of all the prophets, first invited all nations of the earth to accept one faith.

7. (*a*) مالك (*Málik*) one who has possession and power to exercise authority.

(*b*) يوم (*yaum*) means 'time absolutely whether short or long'. The word is applied to 'day and night', because they are the means of knowing time. We read in the Holy Qurán: "In a day (*yaum*) the length of which shall be a thousand years" (XXXII, 6). Again. "The angels and the spirit ascend to him in a day, the length of which is fifty thousand years." (LXX, 5). Again: اليوم اكملت لكم دينكم "Now have I perfected for you your religion." (V: 4). In all the above instances, the word (*yaum*) يوم has been used merely in the sense of time absolutely, and not in the sense of 'day' properly so called or in the sense of 'day and night'.

(*c*) دين (*Dīn*) has been used in the Holy Qurān in 4 different senses. 1. *Repayment, requital, compensation* or *recompense*. For instance, The Holy Qurān says: أئنا لمدينون. "(What! when we are dead and become dust and bones), shall we indeed be requited?" (XXXVII, 54). 2. *Judgment*. For instance we read in Ch. XXIV, 3:

ولا تأخذ كم بهما رأفة فى دين الله

"And let not pity for them take hold of you in executing the judgment of Allah." 3. *Religion*. For example, the Holy Qurān says: رضيت لكم الاسلام دينا (V, 4) "I have approved for you Islam as religion". 4. *Obedience*. For instance, we read in Ch. IV, 126 ومن احسن دينا ممن اسلم وجهه لله "And who is better in obedience than he who resigns himself to Allah."

In the verse under comment, the word دين (*dín*) has been used in the first two of the afore-mentioned senses, and مالك يوم الدين signifies, 'Master of the hour of requital or judgment'.

From the Holy Qur'ān, it appears that God alone will be the Master on the day of judgment. It says:—

"It (the day of retribution) is the day when no soul shall have power to do aught for *another* soul; and the

command on that day shall be Allah's." (LXXXII, 20). Again, "The kingdom on that day shall belong to Allah." Hence the selection of the word مالک (master) in the verse under comment.

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It may be asked why God has been spoken of as *málik*, (master) and not as *mālik* (king) of the day of retribution, when a king is greater than a master. It is true that in some respects a king possesses greater authority than a master, but it is also true that in certain respects a master possesses greater power than a king. A master, for instance, has the absolute power to forgive, but a king cannot pardon all offences. Hence, God has been called the Master of the Day of Retribution in order to show that He possesses absolute power to pardon whomsoever He pleases. But He also possesses the powers of a king, for the Holy Prophet (may peace and the blessings of God be upon him!) is reported to have read this verse as *Malik-i-yaum-id-dīn* also *i.e.* "The King of the Day of Retribution." Moreover, when there is only one Málik, he is *malik* (king) also, the idea of kingship being included in *málik*.

Again, it must be noted that God has been here spoken of as a Mālik (Master) of the day of retribution and not as Hākim (Judge). The latter is a mere administrator of justice; neither the life nor the property of those to whom he dispenses justice belongs to him, and so he cannot exercise the prerogative of mercy. But God is the Creator and Lord of the creation and cannot be accused of injustice, if He gives an ever-increasing reward to the virtuous and shows mercy to the sinners.

This Surah first gives the proper name of God, *viz.*, Allah, which comprises all the attributes of God, and then mentions His four attributes which are really His chief attributes, His remaining attributes being secondary, coming under one or other of these four attributes.

8. نعبد (*Na'budu*) (we worship) is derived from عبادت *'ibádat* which signifies 'extreme humility and submissiveness.'

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It has been said that worship or service of God should follow the seeking of divine assistance, and therefore the natural order should have been : 'Thee alone do we beg for help and Thee alone do we worship.' Those who have raised this objection have not pondered over the words of the Holy Qur'án. We must first become عبد (*'abd*) or servants of God and acknowledge Him as our Master and then seek His help. Hence the order followed here is the natural one.

In this verse God Who was spoken of as the third person in the previous verses has been addressed in the second person. Such a change of persons is one of the fiugres of speech in the Arabic language and is called التفات *Iltifat.*

The opening verses make mention of such attributes of God as bring His beauty, goodness and majesty to the forefront in such an overpowering manner that the worshipper is compelled to bow down in humble submission before his Lord, uttering " Thee alone do we worship and Thee alone do we beg for help ".

It is also worth noting that the worshipper has not been taught to say " Thee alone do *I* worship and Thee alone do *I* beg for help," but has been made to use the plural pronoun 'we' instead of 'I'. The purpose underlying it is to teach the Muslim devotee that he should not only himself worship God but should make others also worship Him, that he should pray not only for himself but also for his fellowmen, and that the Muslims should pray not only singly but also in congregation. The plural person 'we' also refers to the different faculties of man. When the worshipper says, " Thee alone do we worship " he means that all his faculties

adore God and his whole self is resigned to Him, which is the true significance of Islam. Man with his hidden faculties is not an individual but a company or a people. To adore God with all the faculties also implies that one should devote his whole attention to God when praying to Him and that one should not say his prayers absent-mindedly.

By saying "Thee alone do we beg for help", the Worshipper begs God to grant him power and strength to remain constant in the devotion to him so that he might never grow wearied or remiss and should never turn away from it.

Similarly, when the devotee says: "Thee alone do we beg for help" he declares that there is none else whom he seeks beside God and that He alone is the object of his desires.

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9. اهد *Ihdi* (guide) signifies 'the showing of the right path as well as keeping one on the right path, leading up to the destination'. In the Holy Qur'ān the word has been used in its three senses. Thus (1) وهديناه النجدين means "And We have shown him the two highways *Good and Evil*" (XC., 11) (2) والذين جاهدو إفينا لنهدينهم سبلنا means:—"But *as for* those who have striven in Our cause, We will assuredly lead them in Our ways." (XXIX, 70) (3) والذين اهتدو ازادهم هدى "But *as far* those who follow the right direction, He will increase their guidance (*i.e.*, lead them to their destination)." (XLVII, 18.)

مستقيم (*Mustaqim*) means "straight, undeviating, without any crookedness." Thus اهدنا الصراط المستقيم means "Show us the right way, keep us on it, and lead us to our destination." 'Ali is reported to have explained the sentence as meaning اللهم ثبتنا على الهداية "O God, establish us firmly on guidance."

As Islam does not limit the spiritual progress, but even the most spiritually elevated person is, according to Islam,

capable of yet further progress, therefore the comprehensive prayer, اهدنا الصراط المستقيم "Guide Thou us on the right path," is taught, which is equally efficacious for the erring and the guided. While the former prays for the right path, the latter being already on the right path prays for steady progressive adherence to it; and even the greatest prophets stand in need of this prayer, because the stages of nearness to God are endless. Not confined to any specific object, this prayer is all-comprehensive, covering the whole ground of human requirements, both worldly and spiritual, in striking contrast to such prayes as "Give us this day our daily bread," or similar prayers for definite blessings.

The Ahmadiyya Movement

THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:—

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